Fellowship in Prayer

"For a world united in prayer"

"Grant, O Heavenly Sower, that as we tend and cherish the seeds we sow in our gardens, lest they perish, so we may tend and cherish the Divine seed of Thy Word sown in our hearts. May that seed never perish, but spring up and bear rich fruit in our lives. Help us so to increase in Thy Holy Spirit, that we too may sow seeds of truth and love wherever we go, which may bear fruit in the lives of others to Thy Glory." Amen.

Volume IX August, 1958 Number 4

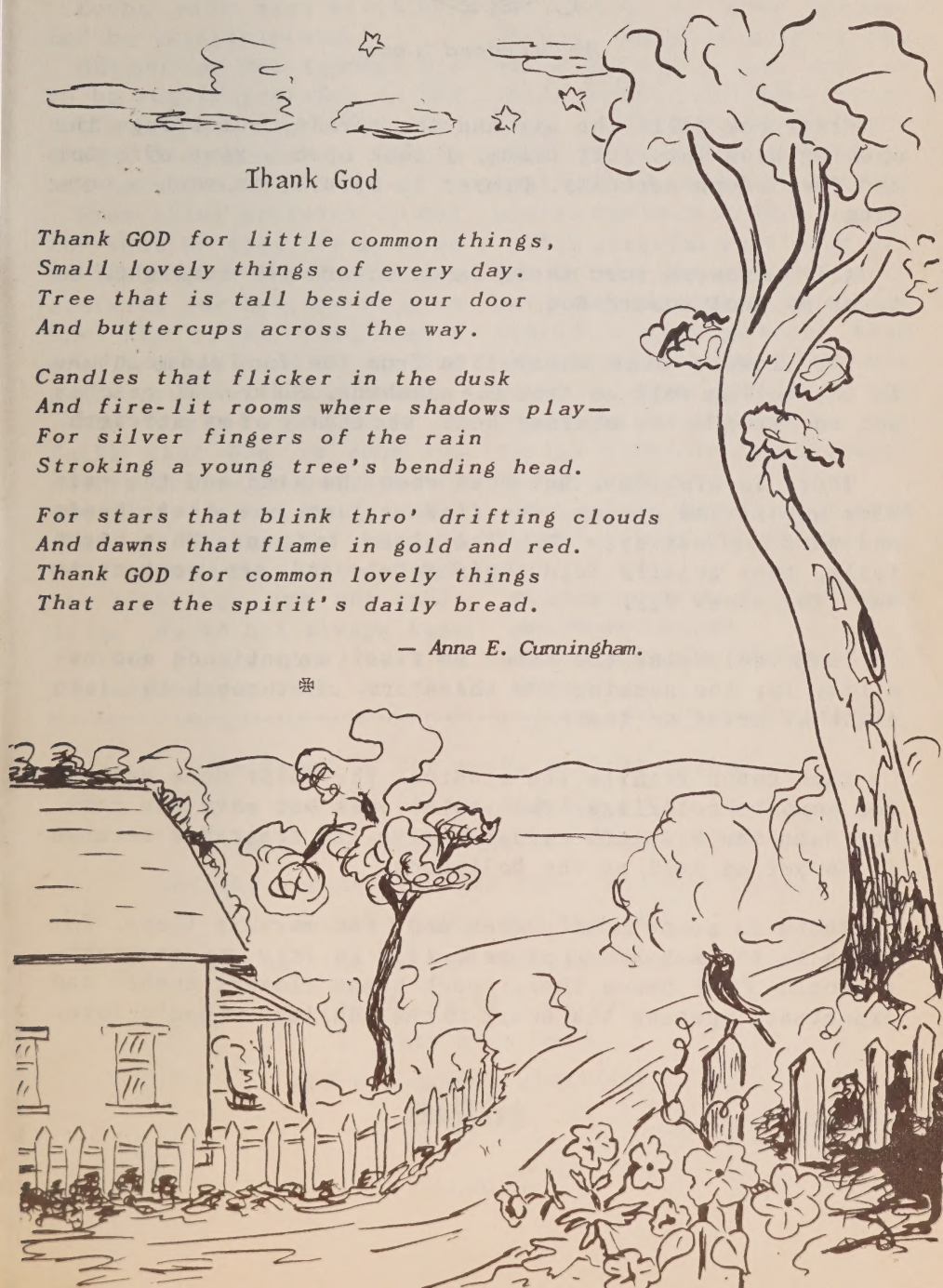
OUR PURPOSE

"To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

FELLOWSHIP IN PRAYER

22 E. 29th Street New York 16, N.Y.

Volume IX August, 1958 Number 4



Thank God

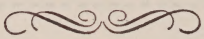
Thank GOD for little common things,
Small lovely things of every day.
Tree that is tall beside our door
And buttercups across the way.

Candles that flicker in the dusk
And fire-lit rooms where shadows play—
For silver fingers of the rain
Stroking a young tree's bending head.

For stars that blink thro' drifting clouds
And dawns that flame in gold and red.
Thank GOD for common lovely things
That are the spirit's daily bread.

— *Anna E. Cunningham.*

IN THE GARDEN



By Mildred Long

Fragrance fills the air and the morning sun brings the opening buds into full bloom. I look upon a riot of color and feel a deep serenity. Prayer is natural in such a setting.

All the flowers turn their faces toward the sunlight. So turns my soul toward God.

The flowers draw their life from the food and moisture in the soil as well as from the sunshine. So my soul reaches out to cling to the eternal Rock, the source of my strength.

Today is glorious. But even when the wind and the rain blow across the garden, the flowers just bow their heads and wait in patience for the storm to pass. When night falls, they quietly fold their petals and are content to wait for a new day.

Is my soul doing the same? Do I wait in patience and humility for the passing of the storm or through the long night of grief or fear?

Each flower fulfills its mission. The daisy does not ask for poppy's colorings. The violet does not envy the rose. Nor does the hyacinth refuse to give its fragrance because it is not as tall as the hollyhock.

There is peace in my garden and I can worship there, for peace is the essence of prayer. If I go into the sanctuary, I should find peace there: each human flower, humble and expectant, opening his heart to the sunlight of God's love.

COUNT YOUR MANY BLESSINGS

Count your many blessings and be thankful—yes.

But one has not learned how to be really grateful to God until he has learned to be grateful even when. . .there are troubles.

From being grateful *to* God for what He does for us we go to the higher level of being grateful *for* God, for what we know Him to be. This higher gratitude is hard to distinguish from faith and love.

The higher gratitude is faith that God is good and always active in our behalf. Therefore we are thankful that we have that kind of God, even in those times when the blessings are not manifest. We do not always know whether it is some fault or mistake on our part or that of others, or some circumstance, which is keeping the blessing from us. But we never doubt. We have faith that. . .the fullness of God's good intent for us will be realized. So we thank God and praise Him even in dark hours.

This grateful rejoicing often brings the gifts we lack. But the rejoicing itself is itself a gift greater than any material gift. It is one we can give ourselves any time we will. Without it, material gifts bring no enduring satisfaction.

Yes, let us not only give thanks *to* God but thanks *for* God.

An editorial in the Memphis, Tennessee, Press-Scimitar.
(Used by special permission of the Editor).

"Blessed is the spot, and the house,
and the place, and the city,
and the heart, and the mountain,
and the refuge, and the cave, and the valley,
and the land, and the sea,
and the island, and the meadow
where mention of God
hath been made
and His praise glorified."

— *Baha'i Writings.*

oooOooo

CHILDHOOD — THE WORLD OF REALITY

By Harry Halsey Starrett

The Kingdom of Heaven is the happy estate of childhood.

Childhood is the world of REALITY; in childhood we are nearest to God and God alone is REALITY—all else is illusion.

The humility, meekness, lowliness, simplicity, love, devotion and faith of a child are the "pearls of great price" which Heaven bestows upon the pure in heart. "Blessed are the pure in heart for they shall see God."

When the Master's disciples asked Him, "Who is the greatest in the Kingdom of Heaven?" the Master called a little child unto Him and set him in the midst of them and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." And whoso shall receive one such little child in my name receiveth me."

When we come into this world, through the portal of birth, we pass from the invisible realm of REALITY into the visible world of illusion—we are in the world but not yet of it. CHILDHOOD is the gateway to ETERNAL LIFE.

Childhood is the most beautiful example of freedom, but as childhood grows into manhood, and man is overtaken by responsibilities, which, unfortunately, he misinterprets as besetting problems rather than opportunities—opportunities for service to his fellow creatures—he allows himself to become enmeshed in the web of materiality and to be encumbered by worldly goods. Thereby he surrenders his freedom and becomes a slave to his own selfish desires and to his material possessions, dwelling in his earthly house of bondage, into which he has imprisoned himself, through serving mammon rather than God, shutting out the light of Truth, and ultimately wandering aimlessly about in the wilderness of darkness and despair, searching after TRUTH. For it has been written, "And ye shall know the truth and the truth shall make you free," which, being interpreted, means "And ye shall know Christ and Christ shall make you free." The Master Himself has told us, "I am the Way, the Truth and the Life; no man cometh unto the Father

but by me." And so, in the final analysis, we find that the only way to freedom is through Christ, and the only way to Christ is by becoming as a little child in His Presence.

We must make a complete surrender of ourselves and our all to God, who gavest all to us, and say, with Christ, "Father, not my will but Thine be done." Through rebirth, we must become again as a little child, before we can enter into the Kingdom of Heaven. We must sever all ties which bind us to material things and strengthen the tie which binds us to God and to all men; for all life is ONE and that ONE LIFE is centered in God—That ONE LIFE *is* God, in whom "we live and move and have our being," and "from whence cometh all our help."

"Blessed are the meek for they shall inherit the earth."

As we grow in years and in stature, may we never lose the virtues of childhood for they are our strength and our salvation.

MY LIFE IS TRULY VERY GOOD

TODAY I take time to look about me at all the wonderful, beautiful blessings God has given me, and with Him I declare, "Behold, it is very good."

I have much to be grateful for. My life is filled with many good things, and I am glad that I live in this wonderful world.

The few difficulties that cross my path from time to time are nothing at all compared with the divine blessings that fill my cup to overflowing every moment of my existence.

How grateful I am for all the comforts of life that make my days so pleasurable: For air to breathe; for water to drink; for good of such wonderful variety; for my faculties; for the intelligence that governs the activities of my body with such marvelous precision—for all these, and more, I am grateful.

I resolve today that, with the help of God, I will never again complain about anything, for behold, my life is truly very good.

I am thankful.

(Sent by Rev. Frederick J. Compson).

BE CAREFUL HOW YOU PRAY

By W. J. Thompson, D.D.

It is amazing how thoughtless we can be in this most important matter of prayer! If we were granted the privilege of an interview with a king or a president, most of us would consider carefully what we would say; but the vast majority of individuals wander nonchalantly into the presence of the King of Kings, and present petitions that would ruin their lives — if granted!

Years ago, during my ministry in Canada, I sat in a beautiful home conversing with a gracious and gifted lady. Suddenly the baby of the family, a lovely child of about three years, came into the room. She made an exquisite picture as she came toward us, and the mother said: "Oh, if only God would hear my prayer, and permit me to keep my precious girl just as she is at this very moment!"

I must have gasped in astonishment, for my hostess asked, "Did I say something wrong? Surely it is all right to pray for our loved ones." And I replied, "I admire your enthusiasm, but I doubt the wisdom of your prayer! If God should grant your terrible petition, you would spend the rest of your life pleading with Him to cancel your request, and remove an awful handicap from your daughter's life! Remember, a child of three years is a beautiful sight, but a "child" of forty-three years is the opposite of beautiful. I agree with you that it is important for you to pray for your dear girl, but you should pray for her to grow up in a happy normal way "into a useful and glorious womanhood."

The mother immediately grasped the truth of my argument, and said, "I see now that you are right, but I never thought what it would mean to have my prayer answered!"

When I hear persons talking about praying for something, or someone, my memory takes me back to that lady who wanted God to keep her beloved child just as she appeared one bright April afternoon.

And the words of Jesus come to me, *(Matthew 20:22)*— "Ye know not what ye ask."

So I say to all who read this message — beware HOW you pray, and what sort of petitions you present before the throne of the Most High!

"Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such

None can ever ask too much!"

This is true; but be sure you come before the Lord with a prayer that will help and not harm you or those dear to you.

Last year, a few weeks before Christmas, I was wandering down Broadway, in Los Angeles, California, looking in the store windows at the displays of Christmas gifts. It was early evening and the stores were brilliantly lighted. Just ahead of me a father was carrying a small boy, lifting him above the crowds watching mechanical toys in a very attractive Christmas display. They boy began to cry, and said, "Daddy, I want that! Please get it for me!"

I looked to see what the child wanted, and I got a real surprise. He was not looking in the store window at the Christmas toys, but he was looking up into the sky and pointing to a bright moon, as he exclaimed, "Daddy, I want that! Please get it for me." Believe it or not, that youngster was crying for the moon!

Oh, how many in their prayers are, like this child, crying for the moon! They wonder why God does not give them this or that, and all the time a wise and merciful Father in Heaven denies their requests in order to give them something infinitely better.'

A poem by Nina A. Crosby quotes from a conversation between a man and a child:

"If you had been living when Christ was here,
Then had met the Saviour kind,
What would you have asked Him to do for you,
Just supposing you were blind?

The child first considered, and then replied,
'I think that, without a doubt,
I'd ask for a dog, with collar and chain,
To lead me safely about.'

And as for us, in our timid prayers,
We confess with shamed surprise,
We only ask God for a dog, with chain—
When we could have open eyes!"

How many folk think that prayer means getting God to do what they want done. This is a false conception of prayer, and it reveals how easy we can gain a wrong idea of prayer.

Prayer is not a way of getting God to do what we want, but a method of putting ourselves in such relationship with God that He can do through us what He wants.

An unknown poet writes:

And shall I pray, Oh change Thy will, my Father,
Until it be according unto mine?
Ah no, Lord, no, that never could be—
I pray Thee, blend my human will with Thine.

Prayer is necessary, not to change the Will of God, but to change us in such a way that we find our will is blended with the Divine Plan.

The Lord of earth and heaven has far greater things in store for us than our limited finite minds can imagine. We talk about praying to God, and then approach the Almighty with timid requests when all the time the Ruler of the Universe offers us limitless wealth.

Several years ago I read a story I have never forgotten. A poor woman living in a dry and dusty part of the United States learned that a friend was about to visit Niagara Falls. She carefully selected a small empty bottle and took it to her friend, saying, "I hear you are going to Niagara Falls. I have always wanted to see the Falls. Please bring back some of Niagara in this little bottle, so I can get some idea of it."

A ridiculous story, of course! Yet how many pray with a similar foolish notion. They approach the throne of Omnipotent Grace and Power—carrying a timy empty bottle!

I receive all sorts of requests from those who read my writings. Here is one: "Can you help me get a little help from God?"

Oh, why do we ask for so little when we can have so much! If only we come with the right receptacle, a hopeful start, attuned to the Will of God!

"Why ask God for little
When He promises much?
'Tis we who are fickle,
Doubt His generous touch.

"Ask and ye shall receive" —
Is the word of our Lord.
Let us greatly believe
As we travel life's road."

The Scriptures inform us: "The Lord is good unto them that wait for Him, to the soul that seeketh Him." *(Lam.3:25)*

Believing this, we pray with confidence, knowing through prayer we come into close contact with the Omnipotent, Omnipresent, and Ever-loving God. Prayer is no mere timid experiment with the unknown. It is the process by which the human soul blends with the Living Lord.

"Life," said a poet, "Is just our chance to learn how to pray." It is the noblest adventure of the soul. To learn how to pray is to learn how to live. Prayer is an experiment we all can verify. It is faith soaring into certainty. There is nothing in life so wonderful as the miracle of prayer, for it is the Open Door leading into the Divine Presence!

WHERE IS HEAVEN?

By A. E. Johnson

A little girl was lost. "Where is your home, little one?" inquired a passerby, wishing to be helpful. "Where mother is," came the brief reply.

So, to the question, "Where is Heaven?" we may answer surely, "Where God is; wherever God is." It is as simple as that. Yet one could have much sympathy with a sceptic who might inquire, "But just where is God?"

Our Lord spoke of His Father in Heaven, as if specifying a location; and the Lord's Prayer opens with: "Our Father which art in Heaven." There follows the request, "Thy Kingdom come on Earth as it is in Heaven." Clearly there is some separation of locale implied in the phrasing. Yet the poet Tennyson could write:

"Closer is He than breathing,
And nearer than hands and feet."

W. B. Yeats affirmed, "Where there is nothing, there is God," which suggests the doctrine of Nirvana, puzzling to any Christian. A sort of communistic dissolution of the individual to some heavenly statehood is so nebulous as to incline us to pine for the good earth again.

The layman - and are we not all laymen where the great issues of life and death are concerned? - may be forgiven, therefore, for being a little confused. A wise teacher to whom I once referred the question of heaven and hell, said to me, "Why bother?" And then he quoted St. Paul, "Now we see through a glass darkly, but then face to face." And he added, "Look after Christ, and Heaven will look after itself." As St. Theresa so wisely stated, "God alone suffices."

HEAVEN

How precious is the seed God planted here
Of love that grows in mutual harmony.
Mother and Dad and happy children near,
Each make the home a wondrous place to be.

— Zelma Dennis

A GUIDE TO THE MEANING AND PRACTICE OF PRAYER

The results of twenty years of thought, study and practice of prayer have been condensed in slightly more than two hundred pages of a thoroughly inspiring book, REALITY AND PRAYER, by John Magee. The author's extensive ministry in churches of several denominations in Massachusetts, Iowa, and Washington included the University Methodist Temple of Seattle. In addition to his lectures at pastors' schools and at universities, Dr. Magee conducts ministerial and student retreats. And for ten years he has taught at the College of Puget Sound in Washington, where he is professor of philosophy and religion. The background of knowledge thus gained and revealed in this book is rightly termed "staggering" by Dr. Leslie Weatherhead, of City Temple, London, who has contributed an interesting foreword. But, as Dr. Weatherhead also points out, the greatest value of the book is that of "a stimulus, not only to understanding prayer, but to preaching it in the ways suggested."

"Prayer," the author tells us, "is a gift of God, and a work of His grace. Our study and practice must be rooted in that awareness. He inspires us, He draws us out, He gives us the gift of prayer; but He may also call us to discipline, study, and hard labor in prayer as well. St. Paul wrote, 'Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do...' Here is no slackness or laziness of spirit, but at the same time no basis for a merit system of pride in spiritual works."

Dr. Magee declares also, "With proper understanding, the practice of prayer can enrich all the creative functions of man's life and pave the way for their development and use in the midst of the most powerful chaotic forces."

The interpretations of the historic types of prayer and suggested methods are drawn from a variety of sources, not only religious, but from modern philosophy and the natural and social sciences. Chapters are devoted to such subjects as the meaning, method, and application of confession; a pattern of petition; problem-solving prayer; commitment and thanksgiving; finding reality through meditation, and the life of communion. We are given numerous illustrations of how prayer "becomes faith in action —

deciding, running risks, shaping indeterminate events, creating within the highest frame of possibilities. Prayer becomes trust that the ultimate Self loves and is able to sustain all values, wherever they appear, and, therefore, can be entrusted with the whole of life and its dearest concerns. There comes the realization that nothing valuable is lost and an intense longing to add to that value in some way."

A striking instance of prayer in action is cited in George Washington Carver's method of investigation into plants and their uses: "He carried a flower into his laboratory and sat down humbly and appreciatively before it. Then he said, 'Dear Creator, what did you make this flower for?' When he considered the peanut in this way, there flowed from the laboratory hundreds of commercially useful products which saved thousands of southern farmers from economic ruin."

The book abounds in other anecdotes to prove how "The man of prayer is able to stand alone.... whether in the concentration camp or in the life of a free community .... The only person who can resist to the end is one who knows that his life is rooted in an Eternity which is not merely a doctrine or belief but which is experienced inwardly."

An especially inclusive closing section offers fifteen pages of Notes which leads the prayer-student to further helpful reading.

We are indeed appreciative of the courtesy of the publishers, Harper and Brothers, for providing this book for our notice.

THE FRUIT OF PRAYER

"Be still, and know that I am God,"
Father in heav'n, Who hearest prayer,
We still our hearts this holy hour;
Again we know that Thou art God,
For Thou dost give Thy love and power.

— *Roy Wallace Thomas.*

oooOooo

THE GOD OF COMMON THINGS

From HIS INTERPRETERS

By Rita F. Snowden

Seemingly, people did not spend money for a picture of peasants whom they could see any day in the fields, and the peasant artist could not know that one day his picture would draw people from the ends of the earth. It was such a simple thing.

From early dawn the peasant folk laboured without pause till the calling of the Angelus bell. Jean François Millet knew the heart of the men and women he had put on to his canvas—he knew their slow speech and long endurance. They wore simple clothes, and moved as if clodded to the earth. But they were more than peasants of the Normandy fields; they were God's men and women.

Yet nobody wanted to buy his picture. And he would be almost sixty before someone came by with a thousand francs. Only after his life had ended would men and women waken to the inward significance of his figures. Then fame would come. But perhaps the artist did not need fame.

In time, the little picture of the Angelus would find its way out into the world. Long after the Belgian had stopped to exchange his francs for it, someone would covet it for 38,000 francs. Later still, it would cross the Atlantic for 553,000 francs. And only when a Frenchman, fulfilling a dream, could find 800,000 francs, would it come back to the country that gave birth to its artist, and to its peasant man and woman.

It was a small picture; some found fault with it for that. But size had never mattered to the artist.

From earliest childhood his mother had influenced his spirit. Morning after morning she had stood at her little boy's bedside, to say gently, 'Wake up, little François; the birds have been singing the glory of God for a long time!' In the evenings he had usually gone into the fields with his father. There he had learned to know himself rich in the things that money could never buy nor poverty take away. Never would he forget one evening, when, seated together, he and his father watched the sunset and the birds flying homeward. The sun set that night with a special glory. And all at once, Pére Millet rose and, baring his head, said: *'My son, it is God!'*

Jean François Millet was denied wealth; but he was not poor. No man can be poor who loves God and sees Him in life's common things!

....P R A Y E R

O God, I bless Thee for this wondrous world—for the freshness of the morning, calling to new ventures; for the challenge of the midday with its burdens; for the sweet calm of the evening hour; and for the rest of night.

I bless Thee for every living thing that reveals Thy creative plan, for the might of the sun and stars and the majesty of the mountains. I bless Thee for the breaking bud and the bird on topmost bough. I bless Thee for the dumb creatures of the fields, and for their service to life.

I bless Thee for little children, and their dependence. I bless Thee for men and women of humble heart, whether they toil in lowly ways or in great places of responsibility. I bless Thee for all painters and poets and craftsmen, who bring to the common material things of earth a hint of Thy lasting beauty and truth.

For the gift of wonder and the joy of discovery I give Thee thanks, and for every fresh experience of Thy presence. The world in which Thou hast set me is forever speaking; make me ready to harken for Thy voice in it all.

Lord of all being, throned afar,
Thy glory flames from sun and star;
Centre and soul of every sphere,
Yet to each loving heart how near.

Amen.

(Copyright 1955, reprinted by permission of The Epworth Press, London)

THE STRENGTH TO RISE

By Mildred Seydell

SOMETIMES a wave of hate surges over me when I have tried to do a big job well and have failed. This hate comes over me when I have played fair and square and have been misjudged, misunderstood. It fills my very soul when I have found a friend is false and that promises are easily shattered. I hate the turbulence—the ups and downs—the ever-shifting fate.

Once when this hate was on me I was on the deck of a ship, gazing at the sea. I saw the rise and fall of its breast. The motion of it was like the emotion in me. Then the thought came: Little lakes and insignificant ponds are placid—no ups and downs for them! But the mighty sea is not placid; the sea, with its power and majesty, reaches for the skies only to fall back again.

I grew ashamed of my hate. I did not long for ease. I felt a certain glory and pride in the fact that God had seen fit to give me sorrow and defeat along with happiness and success — for some of the strength of the ocean, that strength that makes it rise against each fall, came over me.

PRAYER FOR PEACE

Come, Spirit of Peace, to an anxious world,
Breathlessly listening, impatiently waiting
To hear the solemn music of thy majesty
In all those strains of joyful promise,
That men have loved for ages - eyes straining
For the vision of lasting peace; willing to endure
The stress for even the echos of prophetic time!
Peace, gently enfold thy peoples in prayer,
Grateful for the divinity of dreams the earth has known
Nurtured in the soul of man, O, Spirit of Peace!
Despite the hate and fear that blinds to his sublimity,
Triumph, Oh Lord, in the very heart of man!
On the waves of the sea of human dream and thought,
Bring us into harmony with thy ultimate glory.
Dear Lord! Breathe Thy Word of Peace!

—Emily Barto.

BUDDHISM

The following article on Buddhism is published in accordance with our stated purpose to present a brief report from time to time on the principal religions. Of the estimated 500 million Buddhists in the world, approximately 70 thousand are in the U.S.A. The majority are in China, Japan, Ceylon, India and Indo-China, while Burma, Korea, Tibet, Siberia and Siam claim large numbers.

In a prefatory comment on an article about Buddhism in February, 1951, our founder, the late Carl A. Evans, wrote: "Probably the greatest influence upon Buddhism was when the Monarch of India, Emperor Asoka, ascended the Indian throne in 272 B.C. He made vast conquests, but becoming conscience-stricken by the ravages of war and famine, he vowed to cease bloodshed and espoused Buddhism in 240 B.C. Thereafter his reign became beneficial and he urged other rulers to cease conquests through warfare and to treat their subjects with consideration. His utterances were similar to those of philosophers of modern times and his edicts include one of the 'Beliefs and Practices of Others' wherein he proclaims that all religions aim to agree upon fundamental essentials. Asoka's devotion to Buddhism finds a ready parallel to the experience of Constantine the Great when he rescued Christianity from its low estate in the fourth century."

The Rev. Dr. Gardner C. Taylor (first Negro to become president of the Protestant Council of the City of New York) also made pertinent comments in a statement following his recent election:...."The world's future, to put it bluntly, hinges on the direction which darker people in Asia and Africa look for equality and mutuality. Our success or failure will not hinge on our material aid alone to these vast, stirring, awakening millions, but the honest, basic assessment of human equality and dignity we communicate to them, and which they see reflected in our American society.... The union of Asia and Africa against the rest of the earth on the basis of color and resentment may mean finally the suicide of our planet."

We are grateful to Sri Indra Sen for his presentation of the Buddhist philosophy of life, and to our contributing editor, Sri Nachiketa, through whose suggestion this material has been prepared for our further understanding.

BUDDHISM

By Sri Indra Sen

Contrary to all calculations, emergent Asia is fashioning its destiny in its own way. And this uniqueness is nowhere more apparent than in the foreign policy of the Asian countries. It is friendly towards all, yet allied to no powers. In fact, it is this emergent Asia that has added a new expression to the political vocabulary — *Panch Shila* — five principles of peaceful coexistence.

What is this attitude of mind that made possible the profession and practice of peaceful coexistence? To know this mind of Asia it is necessary to know Asia's cultural heritage, its mores, its way of life. For quite a large part of Asia, in fact for the whole of East Asia, it is largely determined by Buddhism and the approach to life is conditioned by it. Indonesia and Malaya may have embraced Islam, India may have reverted to Hinduism, but the Buddhist influence on the people and their thought is still strong. The cultural roots of all these countries lie in Buddhism. There is nothing surprising in it. The Buddhist way of life still molds the Asian mind just as the pagan-Hellenistic traditions still influence European thought. This is not to deny the existence of other strains of thought in Asia. They have, however, not been able to replace the cultural base determined by Buddhism.

What is this Buddhism that still sways Asian peoples?

Born a prince in what is now the east corner of Nepal, in about 563 B.C., Siddhartha Gautama renounced earthly riches for long religious study and practice. The knowledge thus attained through his supreme enlightenment, he disseminated as the Dharma. This Dharma began to influence the minds of men, freeing them from fear, superstition and ignorance. The message of Gautama or the Buddha, as he was later called, kindled a spark wherever it went. That the followers of Dharma should continue to be influenced by it is not surprising. But it is not only on the religious that the Buddha's life and teachings exercise a fascination today. The people of East Asia, irrespective of religion, are rediscovering the teachings of the Buddha. The reason is not just a recoil from the devastating prospects of a hydrogen bomb war. True, the

Buddha's message of nonviolence, tolerance and compassion has special revelance in this age of growing violence and terrible weapons of destruction. But this is not the principal attraction of Buddhism. The teachings of the Buddha have an extremely modern aspect. His approach was essentially practical and he sought to provide mankind with a way of life rather than of speculation. "He saw life as beset by grief, impermanance and illusion, and with an almost modern insistence upon the law of cause and effect, he inculcated a method of removing passion, a technique of detachment, and a correct epistemology, which he called 'the noble eightfold.'"

Life as the Buddha saw it was full of *dukha* (suffering). This is not an original idea of the Buddha. In fact, it is embedded in the Upanishadic teachings. What led to this conception of life is difficult to determine at this point of time. Perhaps political unrest, due to continued dynastic wars of ambitious princelings following the disintegration of the Vedic organization, coupled with the tropical-climate hazards of plagues, famines and floods, has induced Indian thinkers to look upon it as suffering. And all schools of philosophy since the time of the Upanishads have busied themselves with the question of ending this suffering. The Buddha found the solution in "Nirvana" which literally means "waning out." Mrs. Rhys Davids states: "When first used as a religious term, it meant the waning of, or making to wane, vicious disease, lust, dullness." Nirvana was thus the waning out of this suffering. Thus far the Buddha agreed with the Upanishads to hold that the *atman* freed from dross of selfishness becomes absorbed in God. And he adjured the wasting of time in discussing *atman* and Brahman. When one accepts the position that both *atman* and Brahman are illusions all that remains is permanent happiness born of Nirvana, and the one who realizes this permanent happiness also ceases to exist. The perfected Buddhist *(arhat)* attains a state which could not be described either as existence or nonexistence.

"The Buddha detaches the perfect life from all connections with outside forces and teaches man that the best and worst that can happen to him lie within him." It is this aspect of the Dharma that appeals readily to the ordinary man and largely explains the rapid spread of Buddhism. "To

make ourselves happy all that is necessary is to make ourselves a new heart and to see with new eyes." For this the Buddha laid down five rules *(panch sila)*—binding on all. They are: Refrain from killing, from taking what is not given, from wrongful indulgence of passions, from lying, and from intoxication. A good Buddhist lives as having laid aside the rod and the sword, ashamed to hurt, endued with kindness, friendly and compassionate to all breathing living things, taking and exacting only the given, with a self become pure."

The Buddha did not recognize *atman* or soul, yet he accepted the doctrine of Karma and rebirth. He adopted the Hindu doctrine of Karma, but gave it as modern an aspect as was possible in the circumstances. This doctrine is offered as an explanation for inequality. Past action explains difference in wealth, power, intellect, beauty, and so on. Buddhism denies that all the incidents and acts of life are casually determined by conditional Karma. For in that case there would be left no room for freedom of choice of our motivated activities. We are free to work out our future, attain Nirvana. The Buddha did not recognize personality as a compound of *skandas* or parts—material body, sensation, deeds, consciousness, conception. Personality comes into existence as soon as these five components come together. It is, so to speak, a case of transition of quantity into quality. There is no need to postulate a self behind the combination of the *skandas*. Another point may be noted here. Every object has a beginning, growth, and decay. The other significant aspect of Buddhism is that its ethics need no metaphysical support. They are clear, direct, practical and rational.

The Buddha's outlook on life was remarkably modern, his approach to phenomena scientific. "Look about you," said Buddha the "Awakened One." "You will find that all things are in perpetual flux, that thought exists unchanged; that all matter is in fact the product of thought. Nothing endures, least of all the self within, which fights for its own selfish interest, regardless of that of the whole. This selfishness is found on strict analysis to be the cause of nine tenths of the world's suffering, and it will end for the individual when his craving ends....Now look within, at your mind. It is the universal mind, but clouded with self-wrought illusion. Yet the

cause and the cure of suffering are in that mind, and he alone who causes it can remove it."

The remedy the Buddha proposed was practical, ethical and free from extremes. The way to the end of suffering is as rational as the analysis of phenomena is scientific. The Buddha's way was the middle path, between the extremes of self-indulgence and self-mortification. In the field of social ethics, the Buddha stood for service to humanity and uplift of the multitudes. He prescribed *karuna* (compassion), *maitri* (selfless love), and ceaseless activity, by enlightened trained workers, for the eradication of social ills and promotion of social welfare. The monks of his Order spread the Dharma from the Mediterranean to the Pacific, carrying with them not only the new message of hope, but also the arts and sciences.

The Buddha's passionate regard for life, his emphatic insistence on humanity, his strict injunction of tolerance, his rational and detached approach to problems have bred in the Asian mind an attitude that is not prepared to admit that disputes may not be resolved through discussion and negotiation. And equally relevant, Asians consider his advice: "Brethren, if others speak against me, or against my Dharma, or against the Order, there is no reason why you should be angry, discontented, or displeased with them. If you are so, you will not only bring yourselves into danger of spiritual loss, but you will not be able to judge whether what they say is correct or not correct."

These messages are not new, but they bear repetition in the world today when mankind is on the brink of total annihilation.

oooOooo

There are ten Buddhist commandments (the first five alone concern the laity):

1. *Thou shalt not destroy life.*
2. *Thou shalt not take what is not given.*
3. *Thou shalt abstain from unchastity.*
4. *Thou shalt not lie or deceive.*
5. *Thou shalt abstain from intoxicants.*
6. *Thou shalt eat temperately and not after noon.*
7. *Thou shalt not behold dancing, singing, or plays.*
8. *Thou shalt not wear garlands, perfumes or adornments.*
9. *Thou shalt not use high or luxurious beds.*
10. *Thou shalt not accept gold or silver.*

HELEN KELLER AND PHILLIPS BROOKS

This summer - June 27th to be exact - marked the seventy-eighth milestone in the life of Helen Keller, whose entire career has become a miracle of Light, not only for herself but for countless numbers of people with whom she has shared her great adventures in understanding.

Of her spiritual education along the way, Miss Keller tells us, in THE STORY OF MY LIFE:

"I count it one of the sweetest privileges of my life to have known and conversed with many men of genius. Only those who knew Bishop Brooks can appreciate the joy his friendship was to those who possessed it. As a child I loved to sit on his knee and clasp his great hand with one of mine, while Miss Sullivan spelled into the other his beautiful words about God and the spiritual world. I heard him with a child's wonder and delight. My spirit could not reach up to his, but he gave me a real sense of joy in life, and I never left him without carrying away a fine thought that grew in beauty and depth of meaning as I grew. Once, when I was puzzled to know why there were so many religions, he said: 'There is one universal religion, Helen—the religion of love. Love your Heavenly Father with your whole heart and soul, love every child of God as much as ever you can, and remember that the possibilities of good are greater than the possibilities of evil; and you have the key to Heaven.' And his life was a happy illustration of this great truth. In his noble soul love and widest knowledge were blended with faith that had become insight. He saw—

God in all that liberates and lifts,
In all that humbles, sweetens and consoles.

"Bishop Brooks taught me no special creed or dogma; but he impressed upon my mind two great ideas—the fatherhood of God and the brotherhood of man, and made me feel that these truths underlie all creeds and forms of worship. God is love, God is our Father, we are His children; therefore the darkest clouds will break, and though right be worsted, wrong shall not triumph.

"I am too happy in this world to think much about the future, except to remember that I have cherished friends awaiting me there in God's beautiful Somewhere. In spite of the lapse of years, they seem so close to me that I

should not think it strange if at any moment they should clasp my hand and speak words of endearment as they used to before they went away."

Those who may decry the seeming darkness and chaos in world conditions would do well to ponder the message of this life of one who has never walked in "darkness." Helen Keller is in our prayers of gratitude every step of her triumphant journey.

From THE STORY OF MY LIFE by Helen Keller. Copyright 1903, 1931 by Helen Keller. Reprinted by permission of Doubleday & Co., Inc.

Announcing—
A CONTRIBUTING ARTIST

It is a deep pleasure to be enabled to announce that Mr. Edward C. Caswell is now a contributing artist for Fellowship in Prayer.

A lifelong resident of New York City, where he was born, Mr. Caswell has been aptly described by Miss Edith Sabra Dudley (publisher of our esteemed neighboring magazine, GRAMERCY GRAPHIC): "There is probably no busier illustrator in New York, and yet he conveys a great sense of leisure and enjoyment of the little things of life."

Among the many books Mr. Caswell has illustrated are four novellettes, "Old New York," by Edith Wharton, "A Priest and His Dog," by Jean Gautier, as well as books of Spain, Germany, and Czechoslovakia. He holds the high decoration, "The Order of the White Lion," presented by the Government of Czechoslovakia just previous to World War II. His knowledge of ships contributed to his illustrations, and he wrote the Preface, for "The Corsairs of France," by C. B. Norman. He has always considered himself as fortunate in having seen Europe in peaceful times when he made hundreds of drawings in the villages and towns, many of which have been destroyed. For many years Mr. Caswell taught "drawing and illustration" in Washington Irving High School in New York City. His drawings for regional Manhattan newspapers, Town and Village, Murray Hill News, and The Villager, are also well-known.

Mr. Caswell's illustrations for FELLOWSHIP IN PRAYER have been widely enjoyed by our readers. He is greatly interested in our program and we shall welcome his further contributions as opportunity arises.

Announcing—

A NEW CONTRIBUTING EDITOR.

Readers of Rabbi Myron B. Movsky's enlightening comments on "Communion With God," in our June issue, will share our pleasure in his response to an invitation to become one of our contributing editors:

"I am indeed happy to be of service in some way to Fellowship in Prayer. May your endeavors be crowned with success."

A native of Rochester, New York, where he was born, and a graduate of Yeshiva University in New York City, Rabbi Movsky served from 1942 to 1946 as instructor in Hebrew at Temple B'rith Kodesh in Rochester. During the same period he held the position of Rabbi of Temple Beth El in Hornell, New York, and he was Chaplain to the Jewish personnel enlisted in the Army specialized Training Program at Alfred University in Alfred, New York. Since 1946 he has been Rabbi of Shaare Zedek Congregation in Lima, Ohio, and he has lectured extensively in Ohio on Old Testament literature. In addition to these activities, Rabbi Movsky is Chaplain of the Lima State Hospital, and a Board member of Cerebral Palsy Unit, Allen County Health and Tuberculosis Association, Narcotics Board, as well as Moderator of TV Teen-age Panel.

We are indeed gratified that Fellowship in Prayer will be included in Rabbi Movsky's full schedule of valuable services to his fellow men, and we look forward to further messages from him.

APPRECIATION

Our gratitude is extended to our Contributing Editors, whose articles and suggestions have helped greatly in the publication of this issue, and to Miss Moritz for her drawing on the first page, as well as to the following authors whose timely articles and verse appear herein—

IN THE GARDEN	*By Mildred Long*
MY LIFE IS TRULY VERY GOOD	*(Sent by Rev. F. J. Compson)*
WHERE IS HEAVEN?	*By Prof. A. E. Johnson*
HEAVEN	*By Zelma Dennis*
THE GOD OF COMMON THINGS	*By Rita F. Snowden*
PRAYER FOR PEACE	*By Emily Barto*
BUDDHISM	*By Sri Indra Sen*
SUMMER TO KEEP	*By Lee Avery*

NOTICES and COMMENTS

LIBRARY NEWS. A recent addition to our library shelves is HIS INTERPRETERS, by Rita F. Snowden, which has been presented to us through the generosity of Miss Ethel M. Hancock, one of our supporters in England.

The sub-title of this compact little volume reads, "A book for the dawning and the closing of the day." Seekers for guidance in their daily prayers as well as all who have enjoyed Miss Snowden's numerous interesting books will find in it much food for thought. For each day there is a reading from the Bible and a story about one of God's Interpreters. One of the interpreters is a missionary, two others are men who re-lay the foundations of a cathedral, while another is an old woman who looks after refugees. Each one in his own special way interprets God, both to his world and to us who read about him long after. At the close of each story there is a reminder that "the greatest Master of all needs interpreters - ordinary, wide-awake people to make His dream of full and joyful life understandable."

Two prayers, one for the morning and one for the evening, follow each story. Through the courtesy of the publishers, The Epworth Press, London, we are privileged to reprint a Reading and Prayer from this book. We are grateful as well to the author, and to Miss Hancock for this unusual gift.

THOUGHT FOR CHRISTMAS. In the midst of summer, we are gathering material for an especially attractive December number which will be published in time to serve as a distinctive gift to those desiring to send it to friends. One of our Fellowship Advisors has already indicated his desire for several hundred copies, and we have received other quantity requests from contributing editors and readers who wish to use this unique method of spreading our message of Peace on Earth. It will help us greatly in our publication activities to receive requests for gift subscriptions or individual copies of the special Christmas issue as early as possible. Our October issue will contain further details. The beautiful greeting cards designed by Helen Dudley Young are available as well. Prices on request.

FELLOWSHIP IN PRAYER is printed bimonthly and the subscription rate is $2.00 per year. The organization is maintained by voluntary contributions which are tax exempt.

FELLOWSHIP ADVISORS

EASTERN ZONE:

Maude H. Brodhead
Mrs. Mabel C. Burlingham
Florence S. Dustin
Mrs. Bennie Caroline Hall
Mrs. George F. Holl, Jr.
Irene Hulbert
Mrs. William Hung
Mrs. Frank W. Lovejoy

SOUTHERN ZONE:

Olga Lamkert
Emmy Lou Schweigert

CENTRAL ZONE:

Katharine L. Beech
Mrs. A. M. Davison
Karl W. Frey
Mrs. David William Harris
Harry Halsey Starrett

WESTERN ZONE:

Mrs. Zelma Dennis
Mrs. Warren P. Landon
Roy Wallace Thomas
Mrs. J. H. Titus
Mrs. Helen Dudley Young

FOREIGN ZONE:

Emilie, Lady Coote *(England)*
Mrs. Mildred Seydell *(Belgium)*
S. R. Shafaq *(Iran)*

CONTRIBUTING EDITORS

William Ernest Hocking
Carl E. Holmes
Alvin A. Jones
Myron B. Movsky
Sri Nachiketa
Swami Ritajananda
Mildred Seydell
S. R. Shafaq
Harry Halsey Starrett
Roy Wallace Thomas
W. J. Thompson
Ralph S. Thorn
Robert Wells Youngs

CONTRIBUTING ARTISTS

Edward C. Caswell
LaVerne Moritz

TRUSTEES and OFFICERS

Founder - Carl Allison Evans *(1880-1956)*

William Hung, *President*

A. E. Johnson
Mrs. Thomas M. Taylor,
Vice Presidents.
J. E. Thompson, *Treasurer*
Verall D. Wright,
Trustee.

Kathryn G. Brown, *Executive Secretary*
Bertha White Smith, *Associate Editor*

SUMMER TO KEEP

Put up the best of summer, as you keep
Its vivid fruit like jewels in a jar:
Conserve the gull-fleet moments that soar by,
Enclose the pine that held an evening star!
The clean delight that swept a beach at dawn,
The sky that lilted with the flashing wings—
Gather them to you while they still are fresh
Store up each beauty as it lifts and sings!
Here is a hammock full of sun for you,
There is a rose that cups a bit of rain...
Listen! A whippoorwill calls through the wood—
Look, and you glimpse a pale fawn once again!
Pick out the best, preserve it for yourself—
Let summer glisten on the winter shelf!

— Lee Avery.

(Used by courtesy of the author and THE CHRISTIAN SCIENCE MONITOR)

✠

Fellowship in Prayer
22 East 29th Street
New York 16, N. Y.

Send FELLOWSHIP IN PRAYER to loved ones and frien

To:

From: